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Jews

Dr. Carl Hermann Voss

A CHRISTIAN LOOKS AT THE JEWISH PROBLEM

Rabbi Philip S. Bernstein

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TWO ADDRESSES

With a Foreword

by

Dr. John Haynes Holmes

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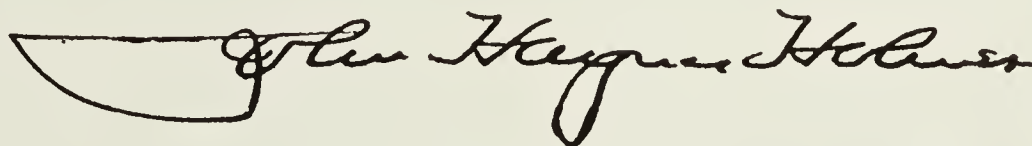
PHILIP S. BERNSTEIN is Rabbi of Temple B'rith Kodesh, Rochester, New York, and served from 1942 to 1946 as Executive Director of the National Jewish Welfare Board's Committee of Army and Navy Religious Activities.

Foreword

The two remarkable addresses contained in this pamphlet were delivered at a meeting of the Community Forum, New York City, on the Sunday evening before last Christmas Day (December 23, 1945). The audience, a slice of the multitudinous and heterogeneous life of the metropolis which gathers weekly under the auspices of the Forum, listened with eager excitement to the presentation of a single problem by a rabbi and a minister. They were startled by the discovery that what was a Jewish problem to the one speaker was a Christian problem to the other, and to both a problem of basic human interest.

Here are discussed the massacres of European Jews by the Nazis, the plight of the surviving remnant of the millions slaughtered, the refuge of Palestine and the cause of Zionism, to say nothing of anti-Semitism as a revival in our time of an ancient horror. Confronted with these facts, minister and rabbi are moved by a single pity, stirred to a single indignation, and together speak with a single voice of appeal. Thus, when faced with the issues of life and death, are we all made one — one in our quest of brotherhood and peace.

I take this occasion to thank Rabbi Bernstein and Dr. Voss for what they have done here in challenging the conscience of mankind.

A handwritten signature in cursive script, reading "John Hays Holman". The signature is written in dark ink and is positioned above the printed name.

Minister, the Community Church

New York City
January 22, 1946



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A CHRISTIAN LOOKS AT THE JEWISH PROBLEM

by Dr. Carl Hermann Voss

AS a professing Christian, I cringe when I read the title, *A Christian Looks at the Jewish Problem*, for I know that the "Jewish Problem" is rather a Christian problem. This truth cannot be emphasized too often. It should be dinned in the ears of Christians until their apathy of mind and lethargy of spirit are banished, and they take concrete measures to alleviate a festering sore which is, for the most part, of their own making.

The Jewish problem is a Christian problem if for no other reason than that Christians should be sensitive to suffering. By the very nature of the Christian ethic all those who find themselves within the framework of the Christian tradition should be outraged by the suffering of the Jewish people, should indeed lie awake nights in sheer agony of remorse.

The Jewish problem is a Christian problem because the persecution of the Jews has taken place for the most part at the hands of Christians in so-called Christian countries. Here and there in history one finds isolated instances of conflicts between Hindus and Jews, between Moslems and Jews, but these basically religious conflicts were comparatively short-lived, soon dissipated by the essential concepts of brotherhood implicit in all three faiths. Overt political anti-Semitism, such as the sadistic cruelty of the past twelve years' heyday of fascism, has occurred time and again throughout the two millenia of the Christian era. Pogroms without number based on the same curious admixture of religious and political anti-Semitism have disgraced Christian history for centuries.

The Jewish problem is a Christian problem for still another compelling reason, namely, the fact that anti-Semitism is an attack on Christianity itself. When Hitler wrote *Mein Kampf*, he made no statement more accurate than his boast that he would aim telling blows at the Western world and its whole Judaic-Christian-humanist ethos by striking first at the Jews. He knew that Judaism, fused with the best in the Hellenic heritage, had laid the groundwork for the democratic world he hated so bitterly. He knew that annihilation of the Jew would threaten the well-spring of our values, the ideas fostered by the Jewish people through Judaism, of the dignity of the human individual, equality of opportunity, and the validity and vitality of democratic procedures. His attempt to exterminate the Jews came so near to success with its toll of more than six million dead, that we shudder to think how close he was to rooting out the ideas upon which Western culture is based.

As a Christian, I am alarmed about the future of our so-called Christian civilization. I fear that our insensitivity at the present moment is an indication of how near we may again come to the abyss. This Jewish problem, which is basically a Christian problem and thus a world problem, threatens the very fiber and fabric of the Western world which has done so little to atone for its past sins and which stands today hobbled by inaction.

To speak more exactly, I should note that any solution of this problem must be carried out on an international scale. Without action on the part of all the nations through the newly organized United Nations Organization, all our talk will be in vain. Hitherto any specific deeds have been carried out by unilateral action, or at best by weak multilateral procedure on the part of a feeble League of Nations. Only by a concert of nations can we make a frontal attack on the problem.

Minority treaties are a prime factor. We need minority treaties that will really work. They must have teeth inserted in them to grapple with the issues of persecution and discrimination. We want no repetition of the tragic record of the era succeeding the First World War when minority treaties as in Poland, Rumania, Bulgaria and Hungary were observed in theory but violated in fact.

A second contribution would be an International Bill of Human Rights to be developed by the Commission on Human Rights, to be created by the UNO and placed under the aegis of the Economic and Social Council. This distinctive suggestion fostered by the San Francisco Conference will mean much in any solution of the Jewish problem. It is significant that the Christian conscience played a large part in the efforts of our American consultants and of such delegates as Stassen and Stettinius in pushing this creative program to approval by the Assembly at San Francisco.

But more important even than these two issues of minority treaties and the Bill of Human Rights, is the need for collective security against aggression, the prime purpose of the new World Organization. Without collective security against aggression, nations can easily succumb to isolation and to selfish independence though the needs of the time call for interdependence and for acknowledgement of the Biblical truth that no nation and no man can live unto himself alone. When a nation tumbles into the pitfall of isolationism it must needs find a scapegoat and that scapegoat invariably is a minority, usually the Jews. Witness our own tendencies in that respect during 1939-41, and the German debacle during the 1930's when the attempt was made to create a German *autarky*. Likewise, when a nation engages in aggression, it secures a victim and that victim inevitably proves to be the Jew. The most recent example of that was the German pogrom against the Jew. Without collective security there can be no security for the Jewish people.

THE entire Jewish problem will fail of solution unless the Zionist program is encouraged, for it is an indispensable contribution to the solution. It is not defeatist to say this, for all of us hope that in the course of the next generation there will be a fuller implementation of equality of rights for Jews as well as for all creeds and races everywhere in the world. But in the light of realistic analysis of facts as they are, Zionism must be regarded as an all important factor in any complete solution of the Jewish problem. No real attack can be made on the Jewish problem without full use of the opportunities afforded by present-day Palestine for the absorption of a large Jewish immigration. Nor can there be a permanent

solution of the Jewish problem in its spiritual and cultural, as well as its material phases, unless Palestine is established as the Jewish National Home.

I have come to the firm conviction that there should be one place on earth where Jews, as individuals and as a people, may live the type of life that is for them spiritually and culturally most satisfying, and where they will be liberated from the disabilities and suppressions attaching to the status of minorities. For historical reasons—as the Balfour Declaration and its concomitant, the League of Nations Mandate for Palestine, have recognized—that place can be no other than Palestine. In this dark hour of Jewish history, Christians should give all help possible to the Zionist cause in order that a haven of refuge may be provided for the soul as well as the body of the remnant of Israel spared from extermination in Europe.

On humanitarian grounds as well as on a political basis I am unalterably opposed to the 1939 White Paper issued by the Chamberlain government and still the basis of British rule in Palestine. The White Paper limits the Jews to their present proportion of less than one third of the population and thus reduces their status to that of a permanent minority; limits their land purchasing rights to an area comprising only about five per cent of the total land area of Palestine; and surrounds their settlement in other parts of Palestine with restrictive, discriminatory regulations. The 1939 White Paper repudiates the essence of the Balfour Declaration which successive British governments have declared to be Britain's unalterable policy in Palestine. It stands in complete defiance of the opinion rendered by the Permanent Mandates Commission of the League of Nations which declared it to be in contravention of the Mandate as interpreted throughout all the years of its existence. The White Paper is completely unchristian because it violates every principle of international law and democratic doctrine, discriminating as it does against the Jews on grounds of descent and creed. In the light of the tragic Jewish situation in the world today, highlighted by the famous Earl Harrison report of last summer, and by first hand analyses made by Mr. Harvey Gibson of the American Red Cross, and Judge Simon Rifkind, Civilian Advisor to the Commanding General of the U. S. Armed Forces in Europe, the White Paper is nothing less than an *inhuman document*.

THE Zionist hope is not only of urgent import to the Jews; it offers substantial help in solving the problems which face Central European countries in their attempt to rebuild their life after the war. A realistic confrontation of the problems of reconstruction reveals a series of complex, deep-rooted social-economic issues that cannot be wished away by good-will talk. Even President Eduard Benes, a genuine friend of the Jews and leader of a country where liberal ideas have found splendid expression, has found it necessary recently to urge "the establishment of Palestine as a Jewish National Home", which he calls "a necessity for all nations because anti-Semitism is a regrettable but practically inevitable social phenomenon."

Thus many Christians, both liberal and orthodox, have been impelled to favor Zionism on practical, humanitarian, moral and international grounds. They believe that the Christian conscience is involved. They believe that the interests of British imperialism and selfish concern for oil pipelines must take second place, and that justice for the Jews must take first place.

When the question is raised, "What about the Arabs?", the answer must be given that a most careful sifting of the evidence reveals that Jewish development in Palestine has not been harmful to Arab interests or aspirations. The Arabs as a people have ample opportunities for national development in vast areas of the Levant, Arabia, Egypt, and North Africa. All authorities agree that in Palestine itself Jewish achievements have benefited the Arabs of all classes as well as the Jews.

This is not the time for equivocal declarations of good-will. It is the time for action which will translate the oft-pledged Christian sympathy for the Jews into genuine practical justice. And one way in which that can be done, I maintain, is a positive promotion of the primary objective of the Balfour Declaration and of the League of Nations' Mandate for Palestine which incorporates it—namely, the establishment of a National Home for the Jewish people in Palestine without prejudicing the civil or religious rights or the economic well-being of the non-Jewish community.

THE recent appointment of the Anglo-American Commission of Inquiry on Palestine is another betrayal of the Jews. Britain has again executed a neat trick of evasion and our own government has, unfortunately, connived in this delaying procedure. The Commission of Inquiry is no act of statesmanship. It is a miserable example of imperialism run riot, and of appeasement turned rancid. To be sure, British and American oil interests in the Near East seem to be safeguarded, but only for the time being: appeasement of Arab overlords will avail no more than appeasement of the fascist overlords of Europe in the 1930's. Meanwhile, Jews in their seedy concentration camps linger in misery and ignominy. And they are cruelly betrayed by the very men and parties who promised them fulfillment of the Zionist dream. The British Labor Party and the Democratic Party in the United States specifically vowed their sympathy and support of Zionist aims within recent months. And now where the Jews had been promised bread they are given a stone.

After twenty centuries of homelessness and statelessness, after more than a decade of Nazi persecution, and after six years of poison and gas and cremation of six million Jews in Maideneck, Tremblinka, Bergen-Belsen, Buchenwald, the Jews of Europe—the remaining, pitiful remnant of Israel, less than one and a half million Jews—are promised a study commission. For twenty-five years the Palestine problem has been confused by postponements and delays. Obstacles without number have been placed in the way of the Jews. There have been more than a dozen commissions in years past and not one has helped to solve the dilemma.

One evening last August I went with a half dozen friends to the home of Lady Reading in London. There we heard from the lips of Jewish chaplains and Red Cross workers the story of the tragic plight of European Jewry as they had witnessed it on their visits to the concentration camps. We were horror-stricken at the lack of conscience among Christians, especially among Christian statesmen who did little to alleviate this tragedy. As we left with heavy hearts, Lady Reading came to me and said, "Take a message for me to my American friends, won't you?" This I gladly consented to do. And then this Jewish gentlewoman, one of the loveliest and most consecrated women in all Britain, said to me with tears in her eyes: "Tell my friends in America it depends on them. Tell them that we Jews across the sea have this to say to them: 'You can break our bodies, but for God's sake don't break our hearts!'"

I fear we are still breaking hearts as well as bodies.

* * * * *

MY mind is haunted by the thought of Jews behind the barbed wire of concentration camps even to this very hour, Jews who reproach us and say: "I no longer fear for myself. I fear for you. I fear for the soul of Western civilization."

I am haunted by the Jews who, when the Kaddish prayer was uttered during the High Holy Days, arose in vast congregations in all the liberated capitols of Europe and gave forth a mighty wail and lamentation because there was not a single one who had not lost scores of loved ones.

All my hours, both waking and sleeping, are haunted by the realization that we have not kept our promises and that even today in an enlightened age the Jew still suffers and that as Lord Byron said:

The dove hath her nest, the fox his cave,
Mankind a home, Israel but the grave.

As Christians bethink themselves about the plight of European Jewry, as they seek to defend democracy here at home and to develop it here and everywhere in the world, they should be mindful of their sins of omission and their sins of commission. They should remember the aims for which millions gave their lives in this war. They would do well to repeat to themselves the words of a sermon delivered by Lt. Roland B. Gittelsohn, Jewish chaplain of the Fifth Marine Division. When Chaplain Gittelsohn helped dedicate the cemetery on bloody, wind-swept Iwo Jima, he said:

Somewhere in this plot of ground there may lie the man who could have discovered the cure for cancer. Under one of these Christian crosses, or beneath a Jewish Star of David, there may rest now a man who was destined to be a great prophet . . . Now they lie here silently in this sacred soil, and we gather to consecrate this earth to their memory . . .

Here lie officers and men, Negroes and whites, rich men and poor . . . Here no man prefers another because of his faith or despises him because of his color. Here there are no quotas of how many from each group are admitted or allowed. Theirs is the highest and purest democracy.

Any man among us the living who . . . lifts his hand in hate against a brother, or thinks himself superior to those who happen to be in the minority, makes of this ceremony and of the bloody sacrifice it commemorates, an empty, hollow mockery . . .

A JEW LOOKS AT THE CHRISTIAN PROBLEM

by Rabbi Philip S. Bernstein

THE Christian problem is as wide as the world and as deep as the human heart. If my immediate concern will be one aspect of the problem—and I pass over such others as industrial and race relations, the threat of war and the atomic bomb, the moral confusion and conflicts of our time—it is because of my conviction that the Jewish problem is the touchstone of the others. It has been the strange, tragic fate of my people to hold up a mirror to the world's conscience. Injustice to the Jew has always reflected an unjust society. Persecution of the Jew has revealed the diseases in the world's body politic.

The attack of the Nazis upon the Jews was the prelude to the assault on all western civilization. The fate of the Jews in Germany became for a time at least the fate of all mankind. Millions are dead. Tens of millions are maimed. And civilizations lie in ruins because the Western world would not heed the warning which Jews gave on that fateful day in April, 1933 when the Nazis came to power. If the Jews will not be able to live at peace in the world there will be no peace in the world. If promises to the Jews will not be kept, no promises will be trustworthy. The fate of the Christian world is at stake in the fate of the Jews.

There is another reason for concentration upon the Christian aspect of the Jewish problem. That is the Christian responsibility for it. It was Christianity which introduced Christian intolerance into Europe. As John Baillie, Professor of Divinity in the University of Edinburgh, states in his new book *What Is Christian Civilization*, describing the Christianization of Europe, "Every member of society is obliged to make Christian confession; all children are baptized in infancy into the membership of the church; and exclusion from the sacraments carries with it the loss of civil rights." The Christian church, which disliked the Jew for his rejection of Christianity, made of him a pariah in Europe. It denied him the right to own land and to join the labor guilds. It poisoned the minds of unnumbered generations of Christians with a cruel, false stereotype of the Jew. Then by imposing abnormalities on the Jew it tried to make the reality conform to the myth.

Whereas anti-Semitism in Europe in modern times has taken various forms, there is no doubt that its mainsprings derive from Christian teachings, Christian prejudices, Christian life patterns vis a vis the Jews. Anyone who questions this thesis should read *The Christian Jewish Tragedy* by Conrad Meohlman, Professor Emeritus of Christian History in the Colgate-Rochester Divinity School.

The Christian problem in our time is that Christians really have not cared about what happens to the Jews. I know there has been much sympathy and some compassion. I know there have been a few Christians who really cared. But when I say that Christians did not care, I apply the only test that Christians honor, namely, "What would Jesus have done?" Would he have been content with double

talk, the pious mouthings of phrases denied by acts, the callous indifference to suffering, and above all, the failure to take the most elementary steps to save human life? By any Christ-like standards, Christians failed.

Certainly they did in Germany. Dr. Wilhelm Kuelz, Vice-Chairman of the Liberal-Democratic Party in Berlin stated in a recent broadcast marking the seventh anniversary of the nation-wide pogroms which swept Germany on November 10, 1938, that "although at the time of the pogrom some Germans helped Jews, the majority were indifferent to the displays of subhumanity." This is confirmed by every refugee who escaped. They suffered not only because of the physical tortures of the Nazis but through indifference and frequently betrayal on the part of their "friends." That is why none of them want to go back to Germany. For them it is a land not only filled with blood-drenched memories, but associated with the most tragic disillusionment of their lives.

No, the German Christians really didn't care, at least not enough to make any sacrifices or take any risks. Even today it is authentically reported the great mass of Germans do not feel a sense of guilt. And yet I presume that most of them regard themselves as Christians.

However, this was not simply a German problem. The Nazis could have been stopped in 1933 if the great Christian democracies of the West had really cared. But they did not. Blind self-interest led to appeasement which produced betrayal which saved nobody and brought tragedy to the whole world.

AND after the war began, how little was done to save Jews! The very nations which protested most piously against Nazi anti-Semitism kept their own doors closed against admittance of Jews whose doom was thereby sealed. The unforgettable symbol which should stab the Christian conscience as long as it endures is the Steamship St. Louis with its miserable cargo of refugees sailing the seas of the world, unwanted at every harbor, finding haven nowhere.

The American Legion, the Daughters of the American Revolution, and various labor unions the majority of whose members were Christian, passed resolutions to *keep the doors closed*. Congressmen, thinking of votes, not of lives, were unwilling to liberalize the immigration policy. A group calling itself "The Christian Mothers" carried on a national campaign to prevent the bringing of Jewish children to this country.

As a consequence, Jews who might have been saved by some display of Christian charity died in concentration camps, in gas chambers, in crematoria. Their blood is on your hands, Christian America.

This is not just a matter of the past but of the present as well. At this moment Jews are fleeing pogroms in "liberated" Poland. At this moment Jews are dying of mistreatment in the concentration camps now conducted by the occupying armies rather than the storm troops. Only the guards have changed. At this moment the difference between life and death for many of the hapless survivors of Nazi butchery is an immigration certificate. What are we doing? The American

Legion, at its convention in Chicago on November 20, 1945, unanimously adopted a resolution demanding that all war refugees be returned to the countries from which they came. Wasn't there enough sympathetic imagination on the part of even a single Legionnaire to appreciate that this meant returning Jews to the places where their dear ones had been done to death, where their friends had betrayed them, where all conditions were so hostile to them that the most they could hope for was a living death? Is there any more Christianity in this decision of the Legion to send Jews back than in the decision of the Nazis to drive them out?

WHERE is the Christianity of professed and responsible Christian leaders? The Federal Council of the Churches of Christ in America which has not been sympathetic to the one solution of the Jewish problem which has thus far been proved to be practical, namely Palestine, has come forward with no plan for the mass migration of the Jews to the United States. Anti-Zionist magazines like *The Christian Century* have undertaken no campaign to admit half a million Jews to this country. In terms of the actual current realities, Jews are getting no practical help from the recognized influential representative Christian bodies. All they seem to get is double talk and pious weasel platitudes which in some ways are worse than opposition, for they impede positive action.

As Cauchon asks in Shaw's *Saint Joan*, "Must then a Christ perish in torment in every age to save those that have no imagination?" Both Jeremiah and Jesus showed that they feared the hostility of their enemies less than betrayal by their friends. Jeremiah's fiercest denunciations are reserved for the false prophets who cry "Peace, peace," when there is no peace. Mankind will never forget the friend who betrayed Jesus.

Modern Jews, too, find it in some ways harder to endure betrayal by their friends than the hostility of their enemies. They could survive the oppression of the Nazi, for they knew he was a beast and would ultimately be destroyed. But what shall they do when the Labor Government of Great Britain and the President of the United States repudiate solemn commitments and display callous cynicism toward the disease of the Christian conscience?

Look at the record. Just a year ago, the British Labor Party, consistent with all its commitments, adopted the following plank on Palestine: "There is surely neither hope nor meaning in a Jewish National Home unless we are prepared to let the Jews, if they wish, enter this tiny land in such numbers as to become a majority. There was a strong case for this before the war, there is an irresistible case for it now." Now the Labor Party has come into power and it repudiates its promises. It has fashioned a typical British colonial device for circumvention and delay, namely, a Committee of Inquiry. But in advance the British Foreign Secretary has prejudiced the inquiry by expressing a point of view which is not only anti-Zionist but also anti-Jewish. He had the callousness to say that should the Jews, with all their sufferings, "want to get too much at the head of the queue, you have the danger of another anti-Semitic reaction through it all." How can

any Christian, confronting the slaughter of six million Jews of Europe, which he might have helped to prevent, knowing of the homelessness and misery of the survivors, describe as getting "at the head of the queue" the elementary wish of these people to find haven in their own homeland? The guilty conscience has its own perverse way of diverting its sense of guilt. Instead of admitting the anti-Semitism implicit in its own failure to act as a Christian, it threatens the Jews with anti-Semitism for not accepting the results of its Christian failure.

Jews will neither be frightened nor deceived by this act. It is another manifestation of what Bertrand Russell so aptly described in *Freedom versus Organization*—"In British imperialism as practiced in Asia and Africa all the impulses that seem repulsive in German nationalism have found vent. The Empire has been a cesspool for British moral refuse; Germany had no such outlet, and had to endure its despots at home." Mr. Bevin has become another instrument of British colonial imperialist policy. In the interests of Empire, he is ready, apparently, to betray the solemn commitments not only of his own party but of the British Government to the Jewish people. Stripped of all pious pretense that is precisely what it is,—betrayal, dishonor, and consequently, un-Christian.

EQUALLY shocking has been some indication that the President of the United States has been taken in by the British Colonial Office and is following its policy. It was reported on November 29th, 1945, that President Truman said that "he no longer favored a Senate resolution providing for the establishment of a Palestine Jewish Commonwealth, and gave as reason for withdrawing the support he had offered as Vice-President "a change in conditions since the time of its introduction."

A change in what conditions? Had the lot of the Jew in Europe improved since the resolution was first introduced? Had not Mr. Truman's own emissary, Earl Harrison, reported that the Jews had found no peace and security in Europe? Had he not confirmed the judgment of every reliable person that practically all of the Jews of Europe want to go to Palestine? Had the President so quickly forgotten the promises given by his own political party in the 1944 election? Are words so cheap? Is honor so unimportant that the commitments on the basis of which a man becomes President of the United States may be completely discarded for reasons of political expediency? I have too much faith in our democratic process to believe that this is the last word. The action of the Senate and the House, responding to public opinion in repudiating the President's policy, show that once again the rank and file are ahead of the leader.

Certainly there are problems and obstacles. Certainly the salvation of the Jews is a difficult task. But if the President of the United States determines to take definite statesmanlike action toward that end, the Jews can be saved.

We trust that this is not the last word of the President of the United States on this subject. We trust that he will not permit the British colonial device of a delaying Commission to divert him and this nation from a just course of action

based on solemn commitments. However, in all sobriety, I must add that regardless of what others do, the Jews will never accept this as the last word. A Jewish chaplain who was stationed in the midst of camps for displaced persons in Europe has written to me: "My observations here have taught me that Jews cannot rely on Christian compassion for the solution of their problems. We must be strong and we will get Christian help only to the extent that we are strong."

On this issue of Palestine the Jews will never yield. Justice, international commitments, and inescapable needs are on their side. There is no problem of Arab homelessness. There is no problem of homelessness for Christians as Christians. It is the Jews who have suffered the historic tragedies of homelessness and persecution, and it is the Jews who will labor, and, if necessary, fight and die that these wrongs be righted. I hope that increasing numbers of Christians will stand by our side. I hope it not only for our sake, but also for theirs.

There can be no healing for Christendom until the wounds of my people are healed. The burden of guilt will not be lifted from the Christian conscience until justice is done to the Jews. Through the solution of the Jewish problem the Jews can help Christians normalize their moral lives and Christianize their relationships. Christianity has been weakened in our time by its failure to prevent catastrophies and injustices that are the very antithesis of Christian teaching. Courageous social statesmanship alone will enable Christianity to endure, will help the Christian dream come true in the good society.

The Scriptures tell the story of the dreams of Pharoah's baker and butler who found themselves in jail with Joseph. The baker dreamed that there were three baskets of white bread on his head and the birds ate them. Joseph told him that in three days Pharoah would put him to death, and so it was. The butler, however, saw in his dream a budding vine with ripe grapes. He took the grapes and pressed them into Pharoah's cup and gave the cup into his master's hand. To him Joseph said that in three days he would be restored to his former high position. As the rabbis explain these dreamers and their fate, they conclude that the one died because he was simply a dreamer and did nothing about it, whereas the other was saved because he acted.

The implementation of the Christian dream will alone save Christianity.

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